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ISAAC P. LABAGH, EDITOR AND PROPRIETOR.

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MY KINGDOM IS NOT OF THIS WORLD.

This is a favorite passage with those who are opposed to the doctrine of Christ's personal reign upon the earth, and they often quote it triumphantly, as containing the most explicit sentence of condemnation against it, and that too pronounced by the king himself. We entirely agree with the *sentiment* which that passage expresses, though not with the *interpretation* usually given of it. There is a mixture of truth and error in the exposition commonly given, which has led many into the belief that Millenarianism cannot be reconciled with it. The first great truth which it is supposed to teach, is, that Christ's kingdom is a spiritual kingdom. To this we entirely agree. His kingdom is a spiritual kingdom.

The next truth which it is supposed to convey, is, that being a *spiritual* kingdom, it cannot of course be a *literal* or an *earthly* one. This consequence we deny. An earthly man is not the less a literal man because through grace he has become a spiritual man. Neither are multitudes of men less literal because they are spiritual. If, therefore, the Redeemer should descend to earth and establish a visible dominion over a great multitude of spiritual men, would such dominion be no longer spiritual because it became literal and visible?

But it is answered, The Saviour himself has said, "My kingdom is not of this world." Does not this decide the point that it cannot be a visible kingdom? We answer not at all. It only suggests the enquiry, if it be not of *this* world, of what world is it then? Our reply is, of the **WORLD TO COME**; and we ask the reader's attention to the following considerations, to shew the propriety of this interpretation, rather than that usually given, viz., That Christ's Church, or his spiritual kingdom, was *not to be like* the kingdoms of this world.

The Apostle Peter, 2d Epis. 3d chap., speaks of three worlds:

1. The Antedeluvian world, or "the world that then was," that is, the heavens of old and the earth standing out of the water and in the water, whereby, he adds, "*the world that then was* being overflowed with water perished." v. 5, 6.

2. The world that now is, that is, "the heavens and earth which are now," and which by the same word, that kept in store the former until the time appointed for their destruction, reserves the present unto fire against the day of judgment and perdition of ungodly men. v. 7.

3. The world that is to come, that is, "the new heavens and the new earth wherean dwelleth righteousness," and which we look for according to his promise; this is to succeed the present mundane state.* v. 12, 13.

Now when Christ said, "My kingdom is not of *this world*," which of these three did he mean? Certainly not the Antedeluvian, for this the Apostle tells us perished.

* A *heavens* and an *earth* make a *world*, in the sense in which the Apostle uses the term *world*.

v. 6. Not the world that now is, for this is directly contradicted by the declaration of Christ, "My kingdom is not of *this world*." It only remains for us then to locate this kingdom in the world to come; and the declaration of Christ, "My kingdom is not of this world," while it affirms that he has a kingdom, but denies that it is of *this world*, may very naturally lead our minds forward to the world to come, as the time and place of its establishment.

Lest any should suppose that this distinction is more specious than solid, let us examine it more fully by reference to other parts of the word of God. We find these three worlds spoken of in other places besides that already referred to.

In 2 Pet. ii. 5, the Apostle says, that God spared not the *old world*. So the world before the flood is called, in opposition to the present, which differs from it undoubtedly in its form and physical structure. The "world that then was" being called the "old world," the "world that now is" is very frequently called (in opposition to the old which is past and in contrast with the new which is yet in future,) the *present world*. 2 Tim. iv. 10. "Demas hath forsaken us, having loved this *present world*." It is also in contrast to the world to come in which dwelleth righteousness, called the *present evil world*. Gal. iii. 4. "Who gave himself for our sins that He might deliver us from this *present evil world*." The Apostle John, v. 19, declares, that the whole world, that is, this present world lieth in wickedness, and therefore exhorts, chap. ii. 15-17, not to love it, nor any thing that is in it, for all that is in it, is not of the Father but of the world, and the world passeth away and the lust thereof. Well then might Christ say, "My kingdom is not of this world."

When they would come and take him by force and make him a king, he declined any dominion in this world, thus illustrating by his practice, his declaration, "My kingdom is not of this world." Not only did Christ disclaim all regal power, or the exercise of royal prerogatives in *this world*, but he plainly informed us who the Sovereign of *this world* was. In John, xiv. 30, He says, "hereafter I will not talk much with you, for the prince of *this world* cometh and hath nothing in me." The prince of *this world*. Who is he? Paul to the 2d Cor. iv. 4, calls him "the god of *this world* who blindeth the minds of them that believe not," and to the Eph. ii. 2, "the prince of the Power of the air—the Spirit that *now* worketh in the children of disobedience;" *he* is the Ruler of the darkness of *this world*. God, for certain wise purposes, has permitted him to control for a time the affairs of *this world*, but his dominion shall come to an end; Christ in the days of His flesh foresaw him fall like lightning from heaven, which shall be fulfilled when Rev. xii. 7-9 is accomplished, which event is soon to be succeeded by his being cast out of the earth into the bottomless pit, recorded Rev. xx. 1-3. Thus much concerning *this present world*, in which Christ's kingdom is not to be found.

Let us now turn our attention to the world to come, over which its blissful sway will be extended in glorious triumph for ever. This future world is often spoken of in connection with this present world in the sacred scriptures, as in Matt. xii. 32: "Whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in *this world* neither in *the world to come*." Also in Luke xx. 34, 35: "The children of *this world* marry and are given in marriage, but they which shall be accounted worthy to obtain *that world* and the resurrection from the dead, neither marry nor are given in marriage," &c. Again, Eph. i. 19-21: "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which

he wrought in Christ, when he raised him from the dead, and set him above all principality and power, not only *in this world* but also *that which is to come*." Now if Satan is the god of *this world*, (of which we have, alas! too many sad evidences,) if he rules in the hearts of the children of disobedience, and gives "his power and seat and great authority" to whomsoever he will, who shall reign in *the world to come*? John the Divine answers the question, or rather the great voices in heaven declare it, when at the sound of the seventh trumpet they proclaim with joy, the kingdoms of *this world* are become the kingdoms of *our Lord* and of his Christ, and *He* shall reign for ever and ever; and the Apostle to the Hebrews, to shew that "the Lord alone shall be exalted in that day," expressly declares that "to the Angels hath he not put in subjection *the world to come*, whereof we speak, but Jesus, who was made a little lower than the angels, for the suffering of death, has been crowned with this glory and honour," that *He should be set over the work of his hands*. But we see not yet all things put under him. Satan is still god of this world. His kingdom is therefore still future, in the *world to come*; it shall be established in the "new earth wherein dwelleth righteousness," and shall consist in righteousness, for no unclean thing shall enter therein—in peace, for man shall learn war no more—and joy in Holy Ghost, for all tears shall be wiped away from all eyes. Well might our Lord then teach his disciples to intercede for so desirable an event, in that form of prayer which it would seem was intended to be of daily use. "Thy kingdom come." This is set in order, as it is in importance, before "give us *this day* our daily *bread*." This very petition, which is constantly directing our minds to something yet unattained, should ever have guarded the Church against the common error, that this kingdom was now in existence in the Church of God. The Church was always to be a little flock, poor, oppressed and often persecuted, but still encouraged to steadfastness by the promise of the kingdom; the kingdom is to be glorious, triumphant, and having all things subject to it. The Church is purchased by his blood and gathered by his Spirit, the kingdom shall be established by his power. Why then are these two Dispensations so constantly spoken of as one and the same? Why are they blended and confounded, when the Church is always spoken of as a present existing institution and the kingdom as future; the one an ecclesiastical state, the other a Regal?

Let us reflect for a moment longer upon the remark which Christ made, in connection with the declaration "My kingdom is not of this world," and see whether it does not contain some confirmation of the view already given of it: "He added, "If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." It may seem a strange doctrine to many, that Christ's servants will fight against his enemies when he comes to take vengeance upon them; but those who are accustomed to read attentively their Bibles, find that it was common in days of old for both saints and angels to be the executioners of God's wrath upon his enemies. See how angels smote with blindness the men who surrounded Lot's door to commit violence upon them, and how Moses and Aaron plagued Pharaoh and the Egyptians with sore judgments, and how the angel of the Lord slew all the first born of the land. How Elijah punished Ahab and his people with famine for their sins, and how the angel of the Lord went through the camp of the Assyrians and slew in one night 185,000 men. These servants of God were commissioned by him, and clothed with power to be the executioners of his wrath upon his foes. Now that Christ will take possession of his kingdom by power, is a

truth clearly revealed in Holy Scripture. How often is it said, "He shall come in power and great glory?" and why in power, but to *subdue* his foes, to *destroy* them which destroy the earth, to *take vengeance* on them that know not God and obey not the Gospel of his grace. The exercise of this power is sometimes expressed by the "dashing of them in pieces as a potter's vessel," "treading the wine press of the fierceness of his wrath," "trampling them in his fury," and a variety of other images. But in this action of judgment which Christ will perform when he comes to establish his kingdom, his saints will take a part. Hear the promise to them: "He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron," &c. Rev. ii. 26, 27. In Ps. cxlix. this doctrine is declared in the most explicit terms, vid. vs. 5-9, and in Rev. xix. 11-16, it is exhibited symbolically in the following language: "I saw heaven opened," &c. v. 14 describes the saints. In Zech. xiv. we have the same truth declared, vs. 1-6. For what purpose does the Lord "come with all his saints" on this occasion, as v. 5 declares? Not merely to give the victory to one or other of the contending armies before Jerusalem, but to *take to himself* his great power and reign. He comes to be what he has never yet been, "KING OVER ALL THE EARTH." v. 9. Now when the time of the establishment of his kingdom does come, his servants will fight, they will execute vengeance upon the heathen and punishments upon the people," "this honour," says David, Ps. cxlix. "have all the saints." As the time of Christ's first appearing was not the time for the establishment of his kingdom, so neither was it the time for his servants to fight. Hence when one of them began to make battle, or drew the sword in his defence and smote the servant of the High Priest, the Captain of salvation said to him, "put up again thy sword into his place, thinkest thou not that I can now pray unto my Father, &c. but how then shall the scriptures be fulfilled that thus it must be." He came then as a man of peace to make peace by the sacrifice of himself, and he sent abroad his messengers to preach peace to them that were afar off and to them that are nigh. But the terms of reconciliation have been almost universally rejected. Therefore, when he comes again, he comes as a man of war. Rev. xix. 11: "The day of vengeance is in his heart" towards "those who would not that he should reign over them." The Lord of Hosts mustereth the hosts to battle, "He calleth his mighty ones for his anger, even them that rejoice in his highness." Hence he tells us, his kingdom is not of this world; for had he intended to establish it at his first coming, he would have defended himself against his enemies, either by twelve legions of angels or otherwise; but now he adds, forbidding his servants to fight, "is my kingdom not from hence," it belongs to a future age.

The world that now is, this *present evil world*, lying under the dominion of the prince of the power of the air, must with all its present order of things, civil, political, ecclesiastical, terrestrial and aerial, pass away, and a new order of things be introduced, a new heaven and new earth, (which make a new world, although consisting of the same materials and revolving in the same orbit.) In that shall righteousness *dwell*, not as a foreign plant in an unnatural soil, but as the native fruit, because the Lord our Righteousness shall be its king. This connection between the coming of Christ and the prevalence of Holiness, is intimated in the Lord's prayer. We pray, "Thy kingdom come." Then, and then first, and then only, will "His will be done on earth as it is in heaven."

MESSIAH'S REIGN ON THE EARTH.

(Concluded.)

Let us notice, in the second place, the *blessedness* of Christ's reign on earth. This is declared in 2 Sam. xxiii. 4, to which we have already referred: "And as the light of morning, a morning unclouded, shining with splendour, with showers like grass from the earth." The language here employed to convey an idea of the blessedness of that day is very striking and beautiful. It is not sufficient to liken it to the "morning," nor unto "a morning without clouds," but to a *morning "shining with splendour."* The presence of the Redeemer will disperse every thing which opposeth the happiness, peace, and joy of his people. The clouds of ignorance, of sin, and sorrow, which now hang over them, will flee away, and their present trials shall be turned into the fulness of eternal and ineffable joy.

The language here used to illustrate the blessedness of the Redeemer's kingdom *will apply to the judgment he will execute at his coming.* He will then discern between the righteous and the wicked; will separate the chaff from the wheat, the goats from the sheep. Now they are mixed together; and much uneasiness and many a cloudy day arise to the church on account of it: but *then* these clouds will have passed away; the wicked will be driven from the presence of the Lamb with an everlasting destruction; and the righteous shall shine forth as the sun in the kingdom of their Father.

The figures employed in the passage under consideration will serve to illustrate the *happiness and exalted felicity of the righteous on that day.* The servants of the Redeemer are now often under a cloud: they are tried in various ways—by the loss of friends, by the hard speeches and persecutions of the ungodly. But then they shall no longer be oppressed or afflicted: it will be an *unclouded day* to them, a day *shining with splendour.* They will then "receive their adoption, even the redemption of their body," which shall be "made like unto Christ's glorious body;" and "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away." The whole company of heaven shall now meet around the throne of God and the Lamb. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, or any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Yes, the morning of the Redeemer's advent will be unto them "a morning without clouds," a morning "*shining with brightness.*" The dew of that morning will be "as grass upon the earth," even "as the dew of herbs; and the earth shall cast out her dead." The Prophet Isaiah, foreseeing this, says (xxv. 7, 8), "And he will destroy in this mountain the *face of the covering cast over all people, and the veil that is spread over all nations.* He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it."

The day of the Lord's coming will be also "a morning shining with splendour" in regard to "Israel after the flesh:" for at the second coming of the Lord "he will set his hand a second time to recover the remnant of his people which shall be left," &c. (Isai. xi. 11-16). The same thing is declared by the Prophet Jeremiah, xxiii. 5-8: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch; and a King shall reign and prosper, and shall execute judgment and justice in the earth. *In his days Judah shall be saved, and Israel shall dwell safely.*" &c.

The advent of our Lord will be "a morning shining with splendour," in respect to Jerusalem at that time. Now she is "become a proverb, and a by-word among all nations;" but then she shall be called "Beautiful for situation: the joy of the whole earth is mount Zion, on the sides of the north the city of the great King: God is well known in her palaces as a sure refuge," &c. (Ps. xlviij.). "And the name of the city from that day shall be, *The Lord is there*" (Ezek. xlviij. 35). Then it shall be said of Zion, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee: and the Gentiles shall come to thy light, and kings to the brightness of thy rising.... Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings; and thou shalt know that I am the Lord thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thine officers peace, and thine exactors righteousness.— Violence shall *no more* be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise..... The Lord shall be thine everlasting light, and *the days of thy mourning shall be ended.* Thy people shall be *all righteous*: they shall inherit the land *for ever*, the branch of my planting, the work of my hands, that I may be glorified." (Isai. lx.)

The figures used by David to illustrate the blessedness of the Redeemer's reign, may be applied to himself as the *Just One*: "For he shall govern the people in righteousness; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth" (Isai. ix. 3, 4). "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field: and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever" (Isai. xxxii. 16, 17). Now shall the people "beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isai. ii. 4). This blessed state of things is ever spoken of in the Scriptures as the effect of the righteous government administered by the *Just One*: "Look upon Zion, the city of our so-

lemnities : thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers, and streams ; wherein shall go no galley with oars, neither shall gallant ships pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King ; he will save us" (Isai. xxxiii. 20—22). In the lxxii d Psalm (which can apply to none other than the Lord Jesus Christ) there is an expression very similar to that used by David in 2 Sam. xxiii. :—" *He shall come down like rain upon the mown grass ; as showers that water the earth.*" The subject is continued to the end :—" In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents ; the kings of Sheba and Seba shall offer gifts : yea, all kings shall fall down before him, all nations shall serve him. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper. His name shall endure for ever ; his name shall be continued as long as the sun ; and men shall be blessed in him ; all nations shall call him blessed." In one word, his reign will be "as the morning, a morning unclouded, shining with splendour, with showers like grass upon the earth."

These expressions will also apply to the universal knowledge and holiness which will then pervade the whole earth. The Sun of Righteousness, rising upon Zion, shall diffuse his beams to the farthest verge of the green earth. Then "they shall no more say, Know the Lord ; for all shall know him, from the least unto the greatest ; and the earth shall be full of the knowledge of the Lord as the waters cover the sea :" the whole "earth shall be filled with his glory, and all the heathen shall praise him."

At this time, also, the creation itself shall lift up its head, and rejoice in sharing the blessings of redemption. Now it is labouring under the Fall, being cursed for man's sake ; but when the Lord comes it "shall be delivered from the bondage of corruption into the glorious liberty of the sons of God" (Rom. viii. 19—22). "Then shall the earth yield her increase" (Ps. lxvii. 6) ; so that "the ploughman shall overtake the reaper, and the treader of grapes him that draweth forth ; and the mountains shall drop new wine, and all the hills shall melt" (Amos. ix. 13). Then, also, "shall the wolf dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them : and the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox : and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isai. xi. 6—9).

Thus have I endeavoured to give a brief outline, from the Holy Scriptures, of the blessed state of the world under the reign of Messiah.—

Those words of David seem so forcibly to apply to what has been advanced, that I cannot avoid repeating them : " He ruling in manhood is the Just One, ruling in the fear of God ; and as in the morning, a morning unclouded, shining with splendour, with showers like grass from the earth."

There are some important inferences to be drawn from this subject.—
 1. We may learn from hence that *this blessed state of things will not be brought about till our Lord comes.* Till then, things shall wax worse and worse ; iniquity shall abound ; and the earth shall be filled with violence, even as in the days of Noah.—2. That *Christ will not sit upon the throne of his glory till he comes to reign* ; and that then he will fulfil all that was spoken of him in his kingly character.—3. That *this should be the great object of our desires.* Such was the state of David's mind, 2 Sam. xxiii. 3—5 : " These were the *last words of David*" (ver. 1). The last words of men generally respect that which is nearest their hearts : so it was with David ; " This," he says, " is all my salvation and all my desire" (ver. 5). The last words of Peter were spoken in reference to the same subject : " Knowing that I must shortly put off this my tabernacle, I will endeavour that ye may be able after my decease to have always these things in remembrance : for we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty" (2 Peter i. 14—16). It is manifest, then, both from the Old and New Testament saints, that, instead of our Lord's reign upon the earth having little or no place in our affections—as is the case with the professing church at the present moment—it should fill our hearts and influence us continually. The language of our hearts should ever be, " Come, Lord Jesus ; come quickly !" and if this is *not* the language of our hearts, we have reason to doubt whether we belong to Christ or no : for if we love him we shall love his appearing ; and we do well to remember, that to none but such will the crown of glory be granted in that day (2 Tim. iv. 8). Let us "not be the last, then, to bring the King back again ;" and when he comes, we "shall sit down with him on his throne, even as he overcame and sat down on the throne of his Father."

THE SAVIOUR'S PRESENCE ON EARTH.

It cannot be denied by the most strenuous Anti-Millenarian, that the prophets speak of a personage who shall dwell with his ancient people at Jerusalem, and reign over a regenerate world. Who is this personage ? Isaiah tells us that it is the **LORD** of hosts ;* Jeremiah, that it is the **LORD** our **RIGHTEOUSNESS** ;† Ezekiel, that it is the **BELOVED**, who shall be king over his people, and a prince *among* them ;‡ Zephaniah, that it is the **KING** of Israel, even the **LORD** ;§ and by Zechariah, he is again called the **LORD** of hosts.|| But Isaiah, in another place, is bolder still, and calls him **THE MIGHTY GOD.**¶

* Is. xxiv. 23. † Jer. xxiii. 6. ‡ Ezek. xxxiv. 24; xxxvii. 24, 25. § Zeph. iii. 14, 15. || Zech. viii. 22; xiv. 16, 17. ¶ Is. ix. 6.

But the Jerusalem spoken of, it is said, is the church, or a figurative or heavenly Jerusalem. Who has told us this? In so momentous a case, it is not too much to require scriptural proof of the allegation: but here the proof is altogether wanting. If the locality of the dwelling-place of this super-human personage rested solely on the bare enunciation of the name of a well-known city, we should still have to call for the evidence which is to divorce this name from the place which it has ever designated. But if the Divine character of Him who is to dwell at Jerusalem be clearly revealed, so also is this place identified by the most indubitable and incontestable marks, with that literal city, known by no other name, and which, under this name, has been the subject of both history and prophecy for three thousand years.

But if the city be a literal city, the dwelling may be a figurative dwelling. Here again, to adopt this mode of interpretation, is to rend the correspondence between the style and the purpose of the sacred writers, and to make the powers of language nugatory. Take it all then as figure, if fallible commentators are to make the word of God of none effect. Take it rather as fiction; and for such we know it to have been taken; and for this very reason—that words are stripped of their meaning, and realities robbed of their beauties, and a plain and perfect scheme has thus been clouded and then rejected for its obscurity. But to the law and to the testimony; let these be true, and every man a liar.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Isaiah xxiv. 23).—What can reigning *in* Mount Zion, and *in* Jerusalem, mean, but personal presence? And how can a person be said to reign *before* others in a given place, unless he that reigns, and those that witness his reign, are both equally and personally present in that place?

"And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it." (Ezek. xxxiv. 24.)

This is one of those passages, the phraseology of which absolutely excludes a spiritual interpretation. It is no merely figurative dwelling of God with his people which is promised. This indeed forms a part of the promise. But to shew that this was not all that was to be understood, a more special presence of a second person is promised:—"AND my servant David [the Beloved, He of whom David was a type,] shall be a prince *among* them." Among whom? Among that same people who are "brought out from the people, and gathered from the countries," and "brought to their own land." Where? With this same people, in this their own land, "upon the mountains of Israel." When? At the time of this restoration, and when the same people shall be converted to the God of their fathers: when "they, even the house of Israel, shall know that they are my people, saith the Lord God."—When the earth shall recover her pristine fertility: when the tree of the field shall yield her fruit, and the earth shall yield her increase: when the converted Jews shall be a blessing to the nations:—"I will make them and the places round about my hill a blessing." Here then, we have the Prince as dis-

tinct from the first person in the Godhead, the local residence of this Prince, the people, the time, the place, all put forth in language which no reader uncorrupted by systematic theology would ever be in any danger of mistaking.

"And David my servant shall be King over them ; and they all shall have one shepherd : they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they, and their children, and their children's children for ever : and my servant David shall be their prince for ever." (Ezek. xxxvii. 24, 25).

Here the same personage is again introduced as king over the same people, whose dwelling is in the land in which their fathers dwelt, the identical land which was given to Jacob. And if we observe the language, the reign intended includes something more than a distant and spiritual reign. The phrases, to be "*king over them*," and to be "*their prince for ever*," might be taken to imply personal rule and residence, when said of any people. But the argument is strengthened when a particular people is mentioned as the more immediate subjects of this king ; and is still further strengthened when they are shewn to be those of whom it was predicted, that they should pass many ages without a king, till the promised prince, "*David their king*," should return to reign over them.

"And, behold, the glory of the God of Israel came from the way of the east : and his voice was like the noise of many waters : and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city : and the visions were like the vision that I saw by the river Chebar ; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up and brought me into the inner court ; and, behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house ; and *the man* stood by me. And he said unto me, Son of man, the place of my throne, and *the place of the soles of my feet*, where I will dwell in the midst of the children of Israel for ever."—"Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it ; because the Lord, the God of Israel, hath entered in by it ; therefore it shall be shut."—(Ezek. xlvi. 1—7 ; and xliv. 2).

If the whole compass of language were sought for terms by which to express a literal presence and a literal dwelling, none stronger could be found than this. He, who was encompassed with effulgent rays, and clothed with light as with a garment, is described as "the glory of the God of Israel," and "the glory of the Lord," is represented as coming from a certain quarter, and entering by a certain gate—fully significant marks of the reality of both person and place. And then, to shew by further proof that this person is no figurative person, the prophet is desired to note the very place on which the *soles of his feet* should rest, and where he "will dwell in the midst of the children of Israel for ever."

Again, the vision was like that which the prophet saw by the river Chebar. This is important to observe, as it vitiates the opinion which would make the glory of the **LORD** to be, not the **LORD** himself, but a manifestation or emblem of the Divine presence in the luminous Scechinah, or a mere display of undefined and impersonal brightness. Now it will be seen, that the principal person and the speaker in this vision, was "the likeness as the appearance of a man," seated on a throne. And here, also, the speaker is the same person in the same likeness—"the **MAN.**" That a radiant "brightness," termed "the glory of the **LORD**," which is described in the former vision as "the colour of amber," as "the appearance of fire," and as "the bow in the cloud," surrounds the person of the Redeemer, and of which he is the radiating centre, appears from both visions; and this is the glory which is described as "filling the house," and with which "the earth shined" as he passed. But He himself was in the midst thereof; and at the awful splendour of his presence, and the fearful sound of his voice, which was as the noise of many waters, the prophet fell on his face.

Further; to stamp this glorious event more indelibly with the impress of reality, the gate by which the God of Israel had entered is ordered to be shut, that no man should enter by it. Who but a real person could be said to enter by such a gate? And what but a literal gate is it by which others *might* enter if it were not closed expressly to exclude them?

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the **LORD** their God, and David their king; and shall fear the **LORD** and his goodness in the latter days." (Hosea, iii. 4, 5).

If in the history of any other people a similar interregnum were related, or that they had or should have the monarchy restored, what idea should we attach to the relation? Why, then, when instead of history we have prophecy, part of which, by the way, has become history, do we straightway go about to put another construction upon it? The first part of the prophecy has been literally fulfilled; and by what authority do we presume to deny the same literal fulfillment of that which remains? On the contrary, in the same sense in which the children of Israel had a king, in the same sense in which "for many days" they had no king, the construction of the sentence, and the usage of all language, require us to understand that they should again have a king. This king is the same so often introduced under the title of David, or the Beloved, who has been shewn to be the Deity in his incarnate form: yet, though united with the Deity, distinct in person from Him called at the same time, "**The LORD** their God."

[FOR THE AMERICAN MILLENARIAN.]

We cannot deny ourselves the pleasure of transcribing, for the readers of the Millenarian, the following extracts from letters recently received from a very dear and honoured brother of the Presbyterian Church, (Old School.) If we do not also give the name, it is certainly from no apprehension, that his elevated position in the ministry of our land would be thereby brought into peril, from any rash assault of the champions of an unscriptural "orthodoxy," that now adorn a certain northern presbytery.

May God bless our faithful and noble brother yet more and more, and strengthen him with all might for the solemn work to which God now calls him—that of arousing a slumbering and worldly Church to a deeper sense of the thickening perils of the times we live in, that she may be constrained to flee to her best refuge in that "blessed hope"—so long, alas, unfamiliar to her heart—the speedy coming of her Lord.

" It is very singular, as it appears to me, that so little is said, or even attempted to be said, against the precious doctrine we love; and that a dead pause seems to have come over the great mass of Christians, touching the whole matter, and the great ones of the earth and the church fear to commit themselves. Meantime the truth makes progress; and the preparation of heart and mind for its reception is wonderful, amongst a certain class of persons in all denominations of Christians. I think two points are already gained, both of which strike me as very important: 1st, that these opinions are too much like the truth to be hastily rejected; 2d, that they are too formidable in the piety, ability, zeal, and numbers of their advocates, to be lightly and carelessly attacked; and perhaps I may add a third—that they who have attacked them have taken so little by that motion, that we are like to have an open field in time to come. I have preached them in my church, in various other churches, before my presbytery, before the General Assembly, before all mankind, in all places where I have been—for about a year openly, and for about a year before suggestively; (my own mind being too unsettled to allow me, with a good conscience at that time, to pronounce firmly any thing on the subject of the main points of the Doctrine of the Second Advent;) and no man has said to me, Why dost thou thus? Whispers there have been; backbitings, scoffings, and such like; but privately, and behind me.—Now I look with gratitude, and not without wonder, upon all this. Whatever may happen in time to come, surely God has opened a wide door for me, and stood ever by me until now. Let His blessed name be praised!"

" I certainly think I see the manifest blessing of God on the doctrine, which for about a year past I have either openly preached, or constantly made the basis of my expositions of scripture, and warnings to men; especially the great and neglected truth of Christ's personal and glorious coming, and the pressing and awful importance of watching and living and labouring, with an immediate eye to it. I should bear false witness against my adorable Lord, if I should

say, my ministry had been ever unfruitful; but surely, it has been more evidently blessed within a year, than generally before; and for this I know no secondary cause, but a fuller presentation of divine truth."

[FOR THE AMERICAN MILLENARIAN.]

"CHRIST SHALL APPEAR THE SECOND TIME."

But when?—It is a very solemn question; and that the majority of those, who profess to "love Christ's appearing"—for is not that a characteristic of *all* true Christians?—should turn from it with listless indifference, or haughty scorn, is surely an evidence, were there no other, that we have lost the spirit of the primitive times, when, no sooner did any poor blinded pagan "turn to God from idols to serve the living and true God," than he began also to "wait for his Son from heaven." 1 Thess. i. 9, 10. Reader, take a survey of any one, or of all, of our "denominations," and say, *whether this be the attitude of the modern church.* And what warrant has she for withdrawing her eye from that "blessed hope"? Or what more worthy object has she got to interest her?

Certainly we do not pretend to any clearer insight, than our brethren possess, into the question of "the times and the seasons"—"the day or the hour." But of the motley crowd of critics, who have lately been making themselves very merry, or very angry, with Mr. Miller and his followers, where is there one, who can prove to us from the Bible—and from the Bible alone can we learn any thing whatever on the subject—that the nations are secure from the lightnings of that surprise, so long as the existing generation even yet tarries on the earth?

Conjectures, we know, and patriotic theories, we may have in abundance. Thus, we have been told ten thousand times over—(so often, indeed, that many have not the dimmest suspicion but it may all be found in the bible; they naturally enough, though rather indolently, infer, that what their favourite prophets and evangelists, editors, professors, and doctors of divinity, agree in "prophesying," the Lord of the prophets must first have "spoken to them")—that America and Great Britain are destined to put every thing right that's wrong in the world, and, of course, they must have a good deal of time to do it;—that America, in particular, is "Immanuel's land"—(the very phrase we have heard from some dear friends, men of distinction in the church.)—and that so much of the foreign work as she may be unable to overtake abroad, she will be so far accommodated as to have it brought to her hand; and that this explains, for example, why the enslaved myriads of popery are now swarming across the sea. A thoughtful and observant mind, to be sure, might apprehend there was some danger of the myriads darkening and demoralizing America. But, on the contrary, we are to believe, and believe just as firmly as if we saw it done, that America is to enlighten and save the myriads. And *why* must we believe this, when as yet there appears not the slightest approach to a consummation so blessed, but the current of influence is manifestly running the other way? Have the Scriptures been searched for it? And has it been found there? Perhaps not. But then it *is* pleasant, and it *is* popular, and it *does* sound *so* well, especially when addressing four thousand people from a platform,

to say, that America is Immanuel's land, and here, on this sacred soil, the Antichristian Beast is doomed to perish in the blaze of freedom and truth!*

We repeat it, reader, these are ingenious conjectures, and pretty, patriotic theories, and no one certainly can adopt them with greater alacrity than we would do, could we but succeed in shutting our ears to the stern, authoritative interdict of the divine word. For it so happens, that so far from these several propositions resting for support on the testimony of God, there is absolutely not one of them, that does not fly directly in the face of God's most solemn and reiterated declarations. It is not a whit more evident, that the bounden duty of Christians is, according as they have opportunity, aye, to the extreme limit of their resources—(and have they ever done that yet?)—to “make manifest the savour of Christ's knowledge in every place,” and to “preach his Gospel to every creature,” than it is evident, and that from the whole strain of Scripture, that through the agency, not of Laodicean Gentile churches on ei'her side of the Atlantic, but of THE RESTORED AND CONVERTED JEWISH NATION, shall this world be one day made subject to “the obedience of faith.” Nor is it any created hand, that shall deal the death blow to the last great Anti-Christ—the Man of Sin, and Son of perdition. Him “the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.” No more will we consent, we dare not, to call America, with all her democratic renown, and unquestionable, and in many respects unparalleled, privileges, “the Land of Immanuel.” With that blessed title no land may intermeddle, but the land, which is “the glory of all lands”—IMMANUEL's own native land—the land where He lived, and where He died—which yielded Him the shelter of a grave—beheld the majesty of His resurrection, and ascension to heaven—and with the deep wail of whose penitence, and the agony of her tearful joy, all creatures shall sympathize, when “that same Jesus” returns, and the beams of his sunlike crown shall light up with sudden splendours all her consecrated hills, and “the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously.”

“*Christ shall appear*”—and just as little, we confess, do we feel ourselves constrained to postpone the wished-for advent of “the Desire of all nations” to some dim, and distant, and altogether undiscernible date in the far-off eternity, by the ordinary plausibilities about “*laws of moral progression*,”—“*laws of human progress*”—very dear phrases of our esteemed friend Professor Bush, although it would not require a tithe of his learning to show, that this notion, which enters so largely into his prophetic theory, is quite as unphilosophical as it is unscriptural;—or about the Supreme Being doing every thing very leisurely, and by delicate, interminable chains of second causes;—or about the quiet, gradual, imperceptible way, in which one dispensation is always made to glide into, or, as the figure sometimes goes, “overlap” another.†

It does affect us with heartfelt sorrow, when we thus hear pious, learned, and eloquent men indulging in language and principles, that would furnish infidelity with the most formidable weapons against the faith of the bible. These new assumptions, the

* “By the simple Scriptures Rome is yet to fall. Truth shall poison the dragon”—says the Rev. Dr. Williams in his Introductory Essay to Harris' Great Commission. What the respected Essayist meant by this is not quite clear to us. But if he meant that the Romish church is to be converted to the pure faith of Christ, we must say that he has chosen rather an odd way of expressing that idea. It is surely not common for converts to be *poisoned* by the truth?

† Prof. Bush thinks it most probable, that we shall be in the New Jerusalem state, long before we know where we are! Has he ever *read* Rev. xxi, xxii?

reader may depend upon it, are just as baseless as the former. The history of our guilty, and depraved, and accursed world affords no example, *except in the lives of individual saints*, of any such thing as moral progress, but the reverse; and we will add, that it would be strange indeed, if the facts stood the other way. Let it be observed that we are not now speaking about arts and sciences, or the comforts and luxuries of civilization; although even here it is curious enough, that the mechanics of Egypt, before the era of the Pharaohs, were familiar with processes, which to this day remain a wonder and an enigma to modern philosophy. What we insist upon, however, is, that steam-boats and railroads are no test of the progress of a people in the only sound, we mean a *religious*, morality. Nor would it be more safe to reason from the increasing brightness of the divine revelations to a corresponding growth in the spiritual life of men. The annals of the Church herself teach no lesson so impressively, or with a force of evidence that so rapidly and fearfully accumulates, with every successive developement of God's grace, as the perversity of the creature in turning even that grace into licentiousness. Says an Edinburgh Reviewer, No. 156—"The history of religion, in short, is but a series of divine revelations, each in its turn defaced and corrupted by the inveterate repugnance of mankind for the pure and rational worship of a spiritual being."

To be Continued.

J. L.

OUR LORD'S PERSON WHEN FIRST IN THE FLESH.

The following description of the **LORD JESUS CHRIST** has been the rounds of the papers many times for the last few years. It is worthy of such a notoriety, if it is what it purports to be, and from the pen of a heathen magistrate.

"As it was found in an ancient manuscript, sent by Publius Lentulus, President of Judea, to the Senate of Rome.

There lives at this time in Judea, a man of *singular* character, whose name is Jesus Christ. The barbarians esteem him a prophet; but his followers adore him as the immediate offspring of the living God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every sort of disease with a word or touch. His person is tall and elegantly shaped, his aspect amiable and reverend.—His hair flows in those beautiful shades which no *united colors* can match, falling into graceful curls below the ears, agreeably couching on his shoulders, and parting on the crown of his head, like the head dress of the sect of Nazarites. His forehead is smooth, and his cheeks without a spot, save that of a lovely red. His nose and mouth are formed with an exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little below his chin, and parted in the middle like a fork: his eyes are bright, clear, and serene. He rebukes with majesty, counsels with mildness, and persuasive language. His whole address, whether in word or deed, being elegant, grave, and strictly characteristic of so exalted a being; *no man has seen him laugh*; but the whole world has frequently beheld him weep; and so persuasive are his tears, that the multitude cannot withhold theirs from joining with him. He is very modest, temperate, and wise. In short, whatever this phenomenon may be in the end, he seems at present a man of excellent beauty, and divine perfections, every way surpassing the children of men."

HE MUST REIGN

Who? Jesus Christ. Reign? Assuredly. The diadem of all the earth shall adorn that head once torn by the chaplet of thorns. Will he reign over me? Over you, reader, willing or unwilling. When? Especially and visibly at his second advent. Dwelling in the inaccessible glory, he now administers the affairs of the universe. But then he shall come forth, attended by thronging angels, and this earth, the scene of his

awful agony, shall behold the unexampled magnificence of his coronation and triumph; then *you* shall be subject to him. But that period may be far distant. At an hour when you think not, the Lord will come. Thus the unerring Word assures us,—When men are engaged in their usual avocations; some scheming to accumulate wealth, some eagerly chasing after pleasure, some toiling and panting for fame; when multitudes of scoffers are asking in derision, "Where is the promise of his coming?" and the world is wrapped in a profound insensibility and security; then, unlooked for as the flood upon the old world; unsuspected as the dark and concealed approach of the midnight thief; suddenly as the lightning's flash, the Lord will be seen coming in terrific grandeur, for judgment and to reign!

Are you, reader, ready for his advent? Are you prepared for his kingdom? When upon thine ear bursts the peal of the trump of God; when upon thine eye breaks the vision of his glorious coming, art thou prepared?—*Presb.*

Just published and for sale at this Office, "A SOBER ENQUIRY; OR, CHRIST'S REIGN WITH HIS SAINTS A THOUSAND YEARS, together with the answer of most of those ordinary objections which are usually urged to the contrary." First American from the third London Edition. Price 50 cents.

This valuable little book, first published in England in 1660, and reprinted there in 1842, with an advertisement by Rev. Edward Bickersteth, is now offered to the American public, in the hope that it may prove as acceptable to the friends of Millenarian truth in this country as in the old. It contains the best refutation that can be given of the charge oft made against the doctrine of "Christ's return and reign upon the earth," that it is a modern speculation. The author (who lived in the days of Mede of the Episcopal Church, Twiss and Burroughs of the Westminster Assembly of Divines, and of Sir Isaac Newton, all of whom in like manner advocated these views) was at that time regarded as teaching the way of God in truth. We deem it peculiarly fortunate that the labors of this Author, though unknown to us by name, have been rescued from oblivion to bear witness in this age to the glorious truth, that "Jerusalem shall be the throne of the Lord," and that the "Lord of Hosts shall reign in Jerusalem and in Mount Zion and before His ancients gloriously."

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